Tableeghi Jamaat: Teachings of Shirk in the Book "Fadhaa'il 'A'maal"

Compiled by Abu Muawiya as-Salafi.

Editors Introduction

All praise is due to Allaah and prayers and peace upon the Messenger of Allaah. To proceed: Following the first paper in this series, in which we hoped that our respected brothers from the Tabligh – and who are described as sincere people who strive for the sake of this deen, inviting the people to the masaajid and to love of the religion, and to the virtues of noble manners – then we did not witness except abuse and foul language from many of their adherents and sympathisers, from across the globe. Many accused the one who had striven to advise them against the books of this group – books that contain the worst forms of Shirk, and innovation – of lying and fabricating against the scholars of Deobandh, whereas in reality, it is the compilers of these stories and fabrications, who themselves are the ones to blame. And this is but a sign of the blatant hizbiyyah (partisanship) that has plagued and infested the Muslim Ummah, ever since the likes of Jamaa'at ut-Tabligh, Ikhwaan and other groups arose to work in the field of da'wah, upon methodologies that are alien to the Prophetic methodology in calling to Allaah.

Hence, in what follows, is more evidence of the corruption in the scripture of Tabligh, that is the Fadhaa'il, and it is hoped that the sincere seekers of truth, will leave this scripture and turn instead to the Book and the Sunnah, and indeed leave what is with the Tabligh of blind fanaticism and the hidden secretive call to the ways of the Baatiniyyah that one only witnesses after he has been initiated after years of displaying solid loyalty to them, by going out with them.

And it is appropriate here to notify the readers of the position of our noble scholars on the ruling concerning the deviant books, which contain lies against Allaah's religion, such that no excuse remains.

Shaikh Rabee' bin Haadee said, in his excellent book, Manhaj Ahl-us-Sunnah wal-Jamaa'ah Fee Naqd-ir-Rijaal wal-Kutub wat-Tawaa'if:

Ash-Shaatibee (ra) said:

"When these groups begin to call towards their misguidance and they beautify it in the hearts of the common people and those who have no knowledge, then indeed, the harm that these people cause to the Muslims is just like that of the harm that Iblees causes. And they are the devils from among mankind. Thus there is no doubt that they must be exposed for what they are – people of innovation and misguidance – as well as those who attribute themselves to these divisions, if there is sufficient evidence that shows that they

are from among them. So there is no doubt that these types of people must be exposed and expelled, so that the harm that emanates from them will not return to the Muslims. And if they abandon exposing them and withdrawing away from them, then the outcome of this is far worse than the harm caused by them, if the reason for abandoning the exposition of them is done out of fear of causing division and hatred..." [*Al-'Itisaam* (2/228-229)]

I say that this is the way of the *Salaf* and these are their rules and regulations. This is the way they dealt with these types of books and with their authors, the innovators, as you have seen in the statements of Ibn Taimiyyah, Al-Baghawee and Ash-Shaatibee and in the words of Ibn 'Abd-il-Barr who relates it to Maalik and his companions. There is also the statements of Al-Khateeb and Al-Muwaffiq Ibn Qudaamah who relate it to Imaam Ahmad and all of the *Salaf*, without exception.

Ibn Al-Qayyim (ra) said:

"Likewise, there is no insurance to be paid for burning and destroying the deviant books. Al-Marwazee said: 'I said to Ahmad: I borrowed a book that has evil and wicked things in it. Do you think that I should tear it apart and burn it? **He said: Yes. So I burned it**.'

The Prophet (sallallaahu alaihi wasallam) once saw a book in the hand of 'Umar, that he had transcribed from the Torah and that he was amazed at how much it conformed with the Qur'aan. So the anger reflected on the face of the Messenger of Allaah (sallallaahu alaihi wasallam) until 'Umar went over to a fire and threw it in.

So how would it be if the Messenger of Allaah (sallallaahu alaihi wasallam) were to see what was written after him, from the books that oppose and contradict what is in the Qur'aan and Sunnah?! And Allaah is the One in whom we seek assistance! The Prophet (sallallaahu alaihi wasallam) commanded everyone that recorded his (sallallaahu alaihi wasallam) statements to erase what they had recorded from him (sallallaahu alaihi wasallam), except for the Qur'aan. Afterwards, he permitted his Sunnah to be recorded, but did not give permission for anything other than that.

Therefore, all these books that consist of opposition to the Sunnah have no permission to be written. Rather, they only have permission to be erased and destroyed, for there is not anything more harmful to the *ummah* than these books. The Sahaabah RAA burned all the copies of the *mus-haf* that opposed the *mus-haf* of 'Uthmaan RAA out of fear that differing would spread amongst the *ummah* (if they didn't do so). So how would it be if they were to see the books of today that cause disunity and division amongst the *ummah*!?" [*At-Turuq-ul-Hukmiyyah* (pg. 282)]

Then Ibn Al-Qayyim (ra) said:

"The objective is for these books, that contain lies and innovations, to be annihilated and destroyed. Destroying these books takes more precedence over destroying musical instruments and alcoholic containers, since their harm is much greater than the harm caused by these (latter) things. And there is no insurance to be paid for their loss, just as there is no insurance for breaking the vessels in which alcohol is drunk out of." [*At-Turuq-ul-Hukmiyyah* (pg. 282)]

Imaam Adh-Dhahabee (ra) said:

"Sa'eed Ibn 'Amr Al-Barda'ee said: 'I witnessed Abu Zur'ah when he was asked concerning Al-Haarith Al-Muhaasibee and his books. And he responded to the questioner by saying: 'Beware of these books for these are books of innovation and misguidance! Stick to the narrations for indeed you will find in them that which is sufficient for you.' Then it was said to him: 'There is an admonition for us in these books.' So he responded: 'Whosoever does not receive admonition from the Qur'aan, then he will not receive any admonition from these books! Has it reached you that Sufyaan or Maalik or Al-Awzaa'ee wrote these types of books on false delusions and misgivings? How quick people are to rush to innovations!'

Al-Haarith died in the year 243 after Hijrah. So where are the likes of Al-Haarith, now? And how would it be if Abu Zur'ah (ra) were to see the books that were written in later times, such as ***Quwat-ul-Quloob*** (Strength of the hearts) of Abu Taalib?! And where are the likes of ***Quwat-ul-Quloob***, now?!? How would it be if he were to see ***Bahjat-ul-Asraar*** (The splendors of the hidden dimensions) of Ibn Juhdam or ***Haqaa'iq-ut-Tafseer*** (The real/hidden meanings of the Qur'aan) of As-Sulamee?! He would go completely out of his mind!! How would it be if he were to see the books of Abu Haamid At-Toosee (i.e. Al-Ghazaalee), for that matter, due to the large amount of fabricated narrations found in ***Ihyaa 'Uloom-ud-Deen*** (Reviving the Sciences of the Religion)?! How would it be if he were to see ***Al-Ghunyah*** of Shaikh 'Abd-ul-Qaadir (Al-Jilani)?! How would it be if he were to see ***Fusoos Al-Hikam*** (The Segments of Wisdom) and ***Al-Fatoohaat Al-Makkiyah*** ?![1]

Indeed, when Al-Haarith was the voice of the people during that period, even though there were thousands of scholars of hadeeth alive at his time, among them the likes of Ahmad Ibn Hanbal and Ibn Rahawaih. And when the scholars of hadeeth came to be such individuals as Ibn Ad-Dakhmees and Ibn Shahaanah, he (Al-Haarith) came to be known as one of the highest ranking of people of knowledge, just like the author of ***Al-Fusoos*** (Ibn 'Arabee) and Ibn Sab'een. And we ask Allaah for His forgiveness!!" [*Al-Meezaan* (1/430-431)]

I say: May Allaah bestow His mercy on Imaam Adh-Dhahabee! How would it be if he were to see books the likes of ***At-Tabaqaat*** by Ash-Sha'raanee and ***Jawaahir-ul-Ma'aanee*** and ***Buloogh-ul-Amaanee fee Faid Abil-'Abaas At-Teejaanee*** by 'Alee Ibn Haraazim Al-Faasee!? How about if he were to see ***Khazeenat-ul-Asraar*** (The treasure of the Hidden Realms) of Muhammad Haqqee An-Naazilee?! Or if he saw ***Noor-ul-Absaar*** (The Light for All Eyes) of Ash-Sheelanjee?! How would it be if he were to see ***Shawaahid-ul-Haqq fee Jawaaz-il-Istighaathati Bi-Sayyid-il-Khalq***

[1] Original Translator's Note: These last two books are the works of the deviant Ibn 'Arabee, of whom the scholar declared to be a disbeliever. He is not to be confused with Ibn Al-'Arabee, who was one of the great scholars of Islaam, particularizing himself with Maalikee Fiqh. Among the several scholars that declared Ibn 'Arabee to be a disbeliever, was Shaikh-ul-Islaam Ibn Taimiyyah. Thus, it is not permissible to refer to his works for knowledge nor to look towards him for substantiation of ones views. And indeed, we have seen many of the contemporary speakers and callers to Islaam, referencing their statements back to his works and quoting from him, such as is done by Imran Hosein of Trinidad, so be warned!

(Witnesses of Truth concerning the Permissibility of Calling on the Prophet (sallallaahu alaihi wasallam) for Help) and ***Jaami' Kiraamaat-ul-Awliyaa*** (A Compilation of the Miracles of the Saints) of An-Nubhaanee?! How would it be if he were to see ***Tableeghee Nusaab*** and its likes from the authors who adhere to the Sufi orders?! What if he were to see the works of the Ghazaalee of this era – those which launch an attack on the prophetic Sunnah, mock and ridicule its upholders and the ones who cling tightly onto it from the young followers of the Salaf, and which cast the most hideous of accusations and the most repulsive of names at them?! How would it be if he were to see the written works of Al-Mawdoodee and what is contained in them from deviant beliefs, ideologies and methodologies?! How would it be if he were to see the books of Al-Qaradaawee, which rise to defend and support the innovators and their innovations! Rather, they explain their principles and follow in the line of the objectives of the Ghazaalee of this era! Rather they are more dangerous! What if he were to see the callers of our time, who have come to accept these deviant books, driving themselves and their youth and followers to pursue the methodologies of deviant and misguided sects?! Rather, they defend these methodologies as well as protect their innovating leaders! How would it be if he were to see the books of Al-Kawtharee and his students Abu Ghudda and his brothers who are from amongst the biggest fanatics in supporting Sufism and madh-habism?! How would it be if he were to see the works of Al-Bootee and his likes from the enemies of the Sunnah and the enemies of the teachings of Tawheed and from the teachings of Ibn Taimiyyah?! How would it be if he were to see the youth of this *ummah*, rather the youth of Islaam, and how ignorant they are of the methodology of the *Salaf*. Rather, they are ignorant of the Qur'aan and the Sunnah and have readily accepted these abominable and destructive books!

Woe to the one who turns away from criticizing these books and desires to protect these innovators' religious beliefs and ideologies from the evil forms of misguidance found in these books!

Woe be to him! Who is it that can defend himself from their attacks and their daring accusations?! Indeed, to Allaah do we belong and indeed it is to Him that we will return!" End quote.

And this is the trodden path of the Salaf, so let the School of Deobandh and the generality of Tabligh beware that Allaah loves not the spreaders of mischief and corruption upon the earth and that the oppression of Shirk (that they promote in their books) is great indeed – and whoever reads with an open mind, being sincere to Allaah, then he will see that what is contained in the scriptures of Tabligh is something that would shock our great scholars who have passed by and who never ceased to warn, in their times, from the very same that the School of Deobandh spreads in the corners of the earth. And Allaah is the Guide.

Part 2: Readings in Fadha'il Namaaz (Virtues of Prayer) and Fadha'il Dhikr (Virtues of Remembrance)

All praise belongs to Allah the Mighty and the Majestic. We praise Him and seek His aid and forgiveness. And we seek refuge in Him from the evil of our actions and from the evil of our deeds. Whomsoever Allah the Most High guides none can misguide him and whomsoever He misguides then there is none to guide such an individual

To proceed

Verily the best of Speech is the Speech of Allah and the best of guidance is the guidance of Muhammad (salallahu alaii wasallam) I bear witness that there is no god worthy of worship except Allah and Muhammad (sallalahu alaihi wasallam) is His slave and last Messenger

This is the second paper in the series of exposing the book Fadha'il 'A'maal authored by Muhammad Zakaria Kandalvi - a deobandi Hanafite. Alhamdulillah the first paper succeeded in gathering the definite and irrefutable evidence to expose the horrible and filthy 'Aqeedah of Shirk, bid'ah and Khurafat (heresies, deviations) that completely fills the book from cover to cover. In the names of love for the Prophet and Ibaadah the Tableeghi Jamaat has been spreading this evil for the last 80 years

The teachings and fabrications in Fadha'il Namaaz and Fadha'il Dhikr are no less evil and transcend all bounds of major Shirk. The false stories of the wilaaya of Sufi saints, evil lies attributed to the Prophet (salallahu alaihi wasallam) his noble companions, and the pious generations of the scholars will make your skin crawl and sigh in contempt

I have decided to make a single refutation of these two chapters, inshallah, because of the similarities in the evil that is contained and the open propaganda of extreme Sufism which is an extension of the extremist Raafidee Shi'a.

Indeed, those upon the Manhaj of Salaf as-Salih hate innovation and the callers to it. This hatred is sanctioned in the Sharee'ah of Muhammad (salallahu alaihi wasallam) and the noble quotes of our pious predecessors come to mind

The Messenger of Allaah (sallallaahu alaihi wasallam) said: "Every innovation is misguidance and going astray". (Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej Ahaadeeth Ibn ul-Haajib (1/137). "He who innovates something in this matter of ours that is not of it will have it rejected. (Related by Bukhari and Muslim). And the version of Muslim, "He who does an act which our matter is not in agreement with will have it rejected".

The Messenger (sallallaahu alaihi wasallam) also warned against the People of Innovation, from befriending, supporting or taking from them saying: "Whoever innovates or

accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." (Reported by Bukhaaree (12/41) and Muslim (9/140))

And in his footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the Ummah, its people and their unity, since it is innovations which have divided the Ummah and split it asunder. Ibn Abbaas (d. 68H) said: "Indeed the most detestable of things to Allaah are the innovations." (Reported by al-Bayhaqee in as-Sunan al-Kubraa (4/316)). Ibn Umar (d. 84H) said: "Every innovation is misguidance, even if the people see it as something good." (Reported by Abu Shaamah (no. 39)). Sufyan ath Thawree (d. 161H) said: Whoever listens to a person of innovation has left the protection of Allah and is entrusted to it - meaning the innovation. (Abu Nuaim in al-Hilyah (7/26,34) and Ibn Battah in Ibaanatul Kubra (no. 444). Al Fudayl ibn Iyyad said: Do not sit with an innovator for I feel that curse of Allah will descend upon you. (Reported by Laalikaee (no. 262) and Ibn Battah (no. 441, 451)

But this hatred for innovation and love for the Sunnah of our beloved Mustafah (salallahu alaihi wasallam) does not make us go into extreme lest we become the wrongdoers and depart from justice. Verily Allah the Most High has said in the Qur'an (meaning of which):

O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is well-Acquainted with what you do. (Surah Ma'idah. V:8)

Those upon the Sunnah of the Messenger of Allah (salallahu alaihi wasallam) do not fabricate or quote out of context in order to strengthen their refutations. Kandalvi has fabricated enough stories of Kufr and Shirk that the Ummah has its hands full with let alone we say more

And I would like to remind my Muslim brother who has been deceived by the Shaitaan and have fallen into the deception of Fadha'il 'Am'aal that we are not please to see you in misguidance and it pains us to see any Muslim involved in Shirk or Bid'ah. Just as we seek guidance for ourselves and to remain steadfast upon that we also seek it for everyone. Truly this is one of the signs of the believer that what he seeks for himself he seeks the same for his Muslim brother

So my brother, may Allah have mercy upon you, do not be fooled by the very lofty title of Kandalvi. Break the Shackles of Taqleed and reverence to the scholars of Deobandh by the will of Allah the Most High for they are callers to Sufism in its most extreme and evil form

I pray to Allah the Lord of the worlds that I do not cross the bounds but my heart refrains and my fingers hesitate to add the names Muhammad Zakaria. Indeed the author of the book Fadha'il 'A'maal did not even live up to the honour and righteousness of these names by fabricating but what he fabricated!

And finally, I would like to thank the brothers who encouraged me with their precious words to carry of the Jihad against the callers to Shirk and Sufism. And also I would like to thank the brother who made valuable amendments to the first article making it all the more authentic and strong in proofs

And we seek the aid and guidance of Allah the Most Merciful in all our affairs of life

Note: The Urdu version of Fadha'il 'A'maal that is going to be used are from
Idara Irshaad-e-Diniaat Ptv. Ltd
Nizamuddin, N0-13
Delhi, India
Also a second version is also going to be used which is available from
Aziz Market, Urdu Bazaar
Lahore, Pakistan
So, for instance, a referance Fadha'il Namaaz p.54/56, then the p.54 refers to the version from Idara Irshad-e-Diniat and p.56 refers to the one from Urdu Bazaar

The ever changing page number and order of stories had posed a challenge for the one who attempts to compile a refutation of the book. This is due to the reason that they are printed in different countries and due to willful tampering of the page order in Raiwend and Nizamuddin (both being centers of Tableeghi Jamaat in Pakistan and India respectively). They change the order of stories **but they do not remove them! What a crime and perversion**

But the copy in your house should not differ to more than 5 pages back or ahead, inshallah.

1). Teachings of extreme Sufiya and Raafidah in Fadha'il Namaaz (Virtues of prayer)

The aqeedah of Kashf, Tajalli, Wahdatul wajood and Fanna' are strongly propagated in Fadha'il 'A'maal especially in Fadha'il Namaaz. But you the reader who wants to know the truth and be the part of the saved sect just like I do will be wondering what these terms which are typical description of the beliefs of the extremist Sufis doing in this paper - a refutation of Fadha'il 'A'maal? But to our shock and dismay the unsuspecting Ummah of Muhammad (salallahu alaihi wasallam) has been and is being deceived by the scholars of Deobandh who affirm and hold on to the aqeedah of the like of Ibn Arabee and his kind. These beliefs are the core foundation and the main aqeedah that is propagated in Fadha'il 'A'maal by Zakaria Kandalvi. Before we go into detail a brief outline of some points of the extreme Sufism will be of importance, inshallah

Kashf: The literal meaning of Kashf is unveiling but in Sufi terminology it means to expose the heart to metaphysical revelation or in other words have independent knowledge of Ghaib

Tajalli: The higher state of Kashf where a person has the vision of Allah Himself! And far above is He from what they say

Wahdatul Wajood: The most evil aqeedah of all. This means that only Allah exists and the rest is nothing. In other words, everything is Allah and Allah is everything - the man, the donkey, the tree. And refuge is sought with Allah the Most Merciful

Fanaa': Self-annihilation. It means to render oneself insane in the love of Allah and achieve a higher plane of communication with Allah

Also before proceeding we must know the following statements of the major Rafidees concerning the link between Sufism and the Shi'a:

Muhammad Hussain Tabtabaee (a Shi'ite) writes in "Shi'a" (a book explaining the creed of Rafidee Shi'a): "In fact in his major work, the Jami' al-asrar, Amuli's main intention is to show that real Sufism and Shi'ism are the same." (p.14)

In fact, Tabtabaee was also a mureed of a Sufi called Mirza Ali Qadi who taught him Fusus al Hikam of Ibn Arabee (see p.23). "And the Spiritual Pole (qutb) whose existence at all times is considered necessary by all the Sufis – correlate with the Shi'ite conception of the Imam." (p.114)

And there are many other proofs that strongly link these two, namely Sufism and Shiaism to the same pot of evil. Inshallah, another paper will be produced proving the same roots of these two heresies. But now we have the Jamaat at-Tableegh to take care of!

Therefore, Zakaria Kandalvi writes on page 13/12, Fadha'il Namaaz, Fadha'il 'A'maal, Vol I

ف: یہ مضمون بھی کئی صحابہؓ سے نقل کیا گیا ہے چنانچہ حضرت عثمانؓ، حضرت ابوہریرہؓ، حضرت انسؓ
حضرت عبداللہ صنابحیؓ، حضرت عمرو بن عبسہ وغیرہ حضرات سے مختلف الفاظ کے ساتھ متعدد روایات
میں ذکر کیا گیا ہے اور جو حضرات اہل کشف ہوتے ہیں ان کو گناہوں کا زائل ہوجانا محسوس بھی ہوجاتا
ہے چنانچہ حضرت امام اعظم رضی اللہ عنہ کا قصہ مشہور ہے کہ وضو کا پانی گرتے ہوئے یہ محسوس فرما لیتے
تھے کہ کونسا گناہ اس میں دھل رہا ہے۔ حضرت عثمانؓ کی ایک روایت میں نبی اکرم صلی اللہ علیہ وسلم
کا یہ ارشاد بھی نقل کیا گیا ہے کہ کسی شخص کو اس بات سے مغرور نہیں ہونا چاہیے۔ اس کا مطلب یہ ہے

"It has been reported from a number of companions and from amongst them Hadhrat Uthman, Hadhrat Abu Huraira, Hadhrat Anas, etc. in different wordings that there are some people who possess the ability of Kashf. They can feel the sins being committed by people. Therefore the story of the Imam of the world Hadhrat Abu Haneefa is famous that he used to stand outside the Masjid of Koofah and see the sins of the people fall out as they performed wudu." (Kandalvi continues): It has also been reported from Hadhrat Uthman that the Prophet said, "Those who possess such abilities should not become arrogant."

Astaghfirullah. What heavens are going to hide such lies and heresy! This is Sufism at its extreme my brothers. Kandalvi was so bold that he attributed the aqeedah of Kashf to the Noble Companions! He threw the mud of Ibn Arabee at the Companions! His companions attesting to people who can see ghaib? Allahu Akbar! Zakariah Kandalvi had no hesitation in such fabrication that not only goes against the Deen itself but also Mustafa (salallahu alaihi wasallam) and so many of his Companions!

Further Kandalvi fabricates on page 161/160 in Fadha'il Dhikr, Fadha'il 'A'maal, Vol I

حضرت شبلیؒ فرماتے
ہیں کہ میں نے ایک جگہ دیکھا کہ ایک مجنون شخص ہے لڑکے اس کے ڈھیلے مار رہے ہیں میں نے

۴۲۲

ان کو دھمکایا وہ لڑکے کہنے لگے یہ شخص یوں کہتا ہے کہ میں خدا کو دیکھتا ہوں میں اس کے قریب
گیا تو وہ کچھ کہہ رہا تھا میں نے غور سے سنا تو وہ کہہ رہا تھا کہ تو نے بہت ہی اچھا کیا کہ ان لڑکوں
کو مجھ پر مسلط کر دیا میں نے کہا کہ یہ لڑکے تجھ پر ایک تہمت لگاتے ہیں کہنے لگا کیا کہتے ہیں میں
نے کہا یہ کہتے ہیں کہ تم خدا کو دیکھنے کے مدعی ہو یہ سنکر اس نے ایک چیخ ماری اور یہ کہا شبلی اس
ذات کی قسم جس نے اپنی محبت میں مجھ کو شکستہ حال بنا رکھا ہے اور اپنے قرب و بُعد میں مجھ کو جھٹکا
رکھا ہے اگر تھوڑی دیر بھی وہ مجھ سے غائب ہو جائے (یعنی حضوری حاصل نہ رہے) تو میں
دردِ فراق سے ٹکڑے ٹکڑے ہو جاؤں یہ کہہ کر وہ مجھ سے منہ موڑ کر یہ شعر پڑھتا ہوا بھاگ گیا ؎
خَیَالُكَ فِیْ عَیْنِیْ وَذِكْرُكَ فِیْ فَمِیْ ؛ وَمَثْوَاكَ فِیْ قَلْبِیْ فَاَیْنَ تَغِیْبُ تیری صورت میری نگاہ میں
جمی رہتی ہے اور تیرا ذکر میری زبان پر ہر وقت رہتا ہے۔ تیرا ٹھکانا میرا دل ہے پس تو کہاں غائب
ہو سکتا ہے

Hadhrat Shibli reported: "I saw a madman who was being pelted with stones by little children. I threatened to punish them to which they replied that he (i.e. the madman) claims to see Allah. I went near him and heard that he was murmuring something. I listened carefully and heard that he was saying, "You did well that you saved me from those children." I said that they accuse you of the claim that you see Allah. He screamed and said, "Shibli! By the One in whose love I am in this condition, if He was to be absent even for a second from my sight I would be torn into pieces by the grief of separation." Saying this he turned away and uttered two lines of poetry which meant, "Your Face remains in front of my eyes, your dhikr is on my tongue and your home is my heart, where can you disappear?"

To the average reader he is just a madman uttering nonsense but to the elite of Deobandh he is a very noble pir having reached the highest state of Fanna' and now sees Allah and has united himself with Allah. The Kufr of Hallaj and Ibn Arabee is now being smuggled into the Ummah through the book Fadha'il 'A'maal and the people who are bringing it to the 21st century are none other than that Tableeghi Jamaat

Only if the innovators took heed! It is the focal point if the aqeedah of every Muslim that Allah the Most Merciful cannot be seen in this world. Indeed Allah the one Most Severe in Torment has said in the Qur'an (meaning of which):

[3] No vision can grasp Him, but He grasps all vision." (Surah Al An'aam. V:103)

And the Speech of Allah which describes Him

[3] And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon you." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory is to You, I turn to You in repentance and I am the first of the believers. (Surah Al A'raaf. V:143)

[3] It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His will. Verily, He is the Most High, Most Wise." (Surah Ash Shura. V:51)

And the noble statement of A'yesha (may Allah be pleased with her) who said If anyone tells you that Muhammad (salallahu alaihu wasallam) has seen his Rabb, he is a liar for Allah said : "**No vision can grasp Him**" (6:103). (Reported by Al Bukhari)

But this is the aqeedah of Ahlus Sunnah and those upon the Manhaj of Salaf as-Salih that we believe and testify that will see our Lord with our eyes on the Day of Judgement and the ahadith in this regard are many

The Messenger of Allah said, "When the people of Paradise enter Paradise, Allah, the Most Mighty and Majestic, will say: 'Do you wish for anything extra that I may give you?' They will say: Have you not brightened our faces? Have you not entered us into Paradise and saved us from the fire? So He will remove the screen and they will not have been given anything more beloved to them, than looking at their Lord, the Most Mighty and the Most Majestic." (Reported by Muslim)

"Indeed you will see you Lord like you see the full moon." (Bukhari and Muslim)

So observe my brother. Observe how Zakaria Kandalvi strays far from the aqeedah of Ahlus Sunnah and goes into the extremist Sufiya. But this is not the end to the shameless lies of Fadha'il 'A'maal (also known as Tableeghi Nisaab). Just take a look how the "Muhaddith" of Deobandh, the "Pivot of the world" belittles the Jannah of Allah the Most High

Page 161/160, Fadha'il Dhikr, Fadha'il 'A'maal

حضرت ممشاد دینوریؒ مشہور بزرگ ہیں جس وقت ان کا انتقال ہونے لگا تو کسی پاس
بیٹھنے والے نے دعا کی حق تعالیٰ شانہٗ آپ کو (جنت کی فلاں فلاں دولت عطا فرمائیں تو ہنس
پڑے فرمانے لگے تیس برس سے جنت اپنے سارے سازو سامان کے ساتھ میرے سامنے ظاہر
ہوتی رہی ہے ایک دفعہ بھی تو (اللہ جل شانہٗ کی طرف سے توجہ ہٹا کر) ادھر توجہ نہیں کی

Hadhrat Mamshad Denori is a famour buzurg (should be understood as Pir). When his death approached someone sitting beside him prayed that may Allah grant you such and such of the treasure of Jannah to which he laughed and said, "For the last 30 years Jannah was displayed before me its full beauty and splendour and I did not even look at it once."

Look at the justice of the scholars of Deobandh. The companions of the Messenger of Allah (salallahu alaihi wassallam) kill and get killed for the sake of the supreme success that is Jannah but this Sufi Pir of Kandalvi is getting Jannah for 30 years and he does not even look at it! Such filth can only come from Deobandh and its burden is being carried by the Jamaat Tableegh

But to those who strive and attribute themselves to the Manhaj of Salaf-as- Salih, we know the Jannah of Allah the Most Merciful better.

"Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty." (Surah Hadid. V:21)

"The description of Paradise which the Muttaqun have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels." (Surah Muhammad. V:15)

And there are hundred of verses that describe the Jannah of Allah the Sustainer. May Allah admit us into His Mercy and make us the dwellers of Jannah. And entry to this Paradise is but based upon righteous actions and none knows where shall be his abode, to Paradise or to Hellfire.

As we continue in our readings in Fadha'il 'A'maal, we will find that there are also "Junior" Pirs who can see people burning in the fire and being blessed in Paradise.

Kandalvi writes on page 50/84, Fadha'il Dhikr, Fadha'il 'A'maal, Vol I:

شیخ ابویزید قرطبیؒ فرماتے ہیں: میں نے یہ سنا کہ جو شخص ستر ہزار مرتبہ لَآ اِلٰہَ اِلَّا اللّٰہُ پڑھے اس کو
دوزخ کی آگ سے نجات ملے میں نے یہ خبر سن کر ایک نصاب یعنی ستر ہزار کی تعداد اپنی بیوی کے لئے
بھی پڑھا اور کئی نصاب خود اپنے لئے پڑھ کر ذخیرۂ آخرت بنایا ہمارے پاس ایک نوجوان رہتا تھا
جس کے متعلق یہ مشہور تھا کہ یہ صاحبِ کشف ہے جنت دوزخ کا بھی اس کو کشف ہوتا ہے مجھے اس کی
صحت میں کچھ تردد تھا ایک مرتبہ وہ نوجوان ہمارے ساتھ کھانے میں شریک تھا کہ دفعۃً اس نے ایک
چیخ ماری اور سانس پھولنے لگا اور کہا کہ میری ماں دوزخ میں جل رہی ہے اس کی حالت مجھے
نظر آئی قرطبیؒ کہتے ہیں کہ میں اس کی گھبراہٹ دیکھ رہا تھا۔ مجھے خیال آیا کہ ایک نصاب اس کی ماں
کو بخش دوں جس سے اس کی سچائی کا بھی مجھے تجربہ ہو جائے گا چنانچہ میں نے ایک نصاب ستر ہزار کا
ان نصابوں میں سے جو اپنے لئے پڑھے تھے اس کی ماں کو بخش دیا میں نے اپنے دل میں چپکے ہی سے

فضائل ۸۴ ذکر

بخشا تھا اور میرے اس پڑھنے کی خبر بھی اللہ کے سوا کسی کو نہ تھی مگر وہ نوجوان فوراً کہنے لگا چچا
میری ماں دوزخ کے عذاب سے ہٹا دی گئی۔ قرطبیؒ کہتے ہیں کہ مجھے اس قصہ سے دو فائدے ہوئے
ایک تو اس برکت کا جو ستر ہزار کی مقدار پر میں نے سنی تھی اس کا تجربہ ہوا دوسرے اس نوجوان
کی سچائی کا یقین ہو گیا۔

"Sh. Abu Yazeed Qurtubi said that, "I had heard that whoever recites La ilaha illalla 70,000 times he will be freed from the hellfire. Having heard this I completed one "nasab" (meaning 70,000 times La ilaha illalla) for myself and also finished many other "nasabs" as stock for the hereafter. Near to us there used to live a young man about whom it was famous that he is from the people of Kashf and also the matters of Hellfire and Paradise are revealed to him. One time he happened to eat with us when he uttered a scream and began to breath heavily and said that his mother is burning in hell.

(Kandalvi writes): Qurtubi said that as I was watching his bewilderment that a thought came to my mind that I should transfer one of my nasab (70,000 times La ilaha illalla) to his mother so that it will also confirm the honesty of the young man. So I transferred my one nasab to his mother. Nobody knew that I had recited this nasab or transferred it to his mother but Allah but the young man said, "Uncle, my mother has been relieved from the fires of hell."

(Kandalvi continues):Qurtubi says that from this incident I benefitted twice. One was the baraka of the 70,000 times recitation and the other was the honesty of the young man." (Kandalvi further says): This is just one incident.

Nobody knows how many other such incidents are found among the men of this ummah.

Allahu Akbar! This is plain folklore. Stories taken from pagan scritptures of Hindus and "Islamisized" and then smuggled into the ummah under guise of virtue of 70,000 times of Dhikr. The knowledge of unseen ascribed to some young pir who does not even have a name and stressing on the lie that there might be many others who have such ability!

There are lies by wholesale in this book and the limitation of space does not permit us to go into detail but a brief outline will be beneficial inshallah:

1) A certain "buzurg" starts praying in his grave as soon as he is laid inside after his funeral!" (Fadha'il Namaaz, p.64/64)

حضرت ثابت بنانیؒ حفاظ حدیث میں ہیں اس قدر کثرت سے اللہ کے سامنے روتے
تھے کہ حد نہیں۔ کسی نے عرض کیا کہ آنکھیں جاتی رہیں گی۔ فرمایا کہ ان آنکھوں سے اگر روئیں
نہیں تو فائدہ ہی کیا ہے اس کی دعا کیا کرتے تھے کہ یا اللہ اگر کسی کو قبر میں نماز پڑھنے کی اجازت
ہو سکتی ہو تو مجھے بھی ہو جائے۔ ابو سنانؒ کہتے ہیں خدا کی قسم میں ان لوگوں میں تھا جنہوں نے
ثابت کو دفن کیا۔ دفن کرتے ہوئے لحد کی ایک اینٹ گر گئی تو میں نے دیکھا کہ وہ کھڑے نماز
پڑھ رہے ہیں۔ میں نے اپنے ساتھی سے کہا دیکھو یہ کیا ہو رہا ہے اس نے مجھے کہا چپ
ہو جاؤ۔ جب دفن کر چکے تو ان کے گھر جا کر ان کی بیٹی سے دریافت کیا کہ ثابت کا عمل کیا تھا
اس نے کہا کیوں پوچھتے ہو۔ ہم نے قصہ بیان کیا اس نے کہا کہ پچاس برس شب بیداری کی
اور صبح کو ہمیشہ یہ دعا کیا کرتے تھے کہ یا اللہ اگر تو کسی کو یہ دولت عطا کرے کہ وہ قبر میں نماز پڑھے
تو مجھے بھی عطا فرما۔ ؎

2). A man (supposedly a sahabi) is brought back to life by the praying of his wife even though his soul was taken out by the angels. (Fadha'il Namaaz, p. 10/9)

حضرت ام
کلثومؓ کے خاوند حضرت عبد الرحمٰنؓ بیمار تھے اور ایک دفعہ ایسی سکتہ کی سی حالت ہوگئی کہ سب نے انتقال
ہوجانا تجویز کرلیا۔ حضرت ام کلثومؓ اٹھیں اور نماز کی نیت باندھ لی، نماز سے فارغ ہوئیں تو حضرت
عبد الرحمٰن رضی اللہ عنہ کو بھی افاقہ ہوا لوگوں سے پوچھا کیا میری حالت موت کی سی ہوگئی تھی۔ لوگوں نے
عرض کیا جی ہاں، فرمایا کہ دو فرشتے میرے پاس آئے اور مجھ سے کہا کہ چلو احکم الحاکمین کی بارگاہ میں
تمہارا فیصلہ ہونا ہے وہ مجھے لے جانے لگے تو ایک تیسرے فرشتے آئے اور ان دونوں سے کہا کہ تم چلے جاؤ
یہ ان لوگوں میں سے ہیں جن کی قسمت میں سعادت اسی وقت لکھ دی گئی تھی جب یہ ماں کے پیٹ
میں تھے اور ابھی ان کی اولاد کو ان سے اور فوائد حاصل کرنے ہیں۔ اس کے بعد ایک مہینہ تک حضرت
عبد الرحمٰنؓ زندہ رہے پھر انتقال ہوا

3). Propaganda of family planning! (Fadha'il Namaaz, p.12/11)

حضورؐ کا ارشاد ہے
بڑا قابل رشک ہے وہ مسلمان جو ہلکا پھلکا ہو (یعنی اہل وعیال کا زیادہ بوجھ نہ ہو) نماز سے وافر
حصہ اس کو ملا ہو، روزی صرف گذارے کے قابل ہو جس پر صبر کرکے عمر گذار دے، اللہ کی عبادت
اچھی طرح کرتا ہو۔ گمنامی میں پڑا ہو، جلدی سے مر جاوے نہ میراث زیادہ ہو، نہ رونے والے زیادہ
ہوں

4). Imam Ahmad used to pray 300 rakahs in one day. (Fadha'il Namaaz, p. 65/64)

فضائل ۶۴ نماز

پرواہ نہیں۔
حضرت امام احمد بن حنبلؒ جو فقہ کے مشہور امام ہیں دن بھر مسائل میں مشغول رہنے کے
باوجود رات دن میں تین سو رکعات نفل پڑھتے تھے۔ حضرت سعید بن جبیرؒ ایک رکعت میں پورا
قرآن شریف پڑھ لیتے تھے

5). A certain "buzurg" used to pray 1000 rakahs in one day. (Fadha'il Namaaz, p.81/80)

Calculating one rakah to be 1.5 minutes, 1000 rakahs will be completed in 25 hours!! Allahu Akbar! There is no limit to the stupidity and the lies that come out from the fabrication machines in Deobandh

اس کے بعد سجدہ میں داخل ہوئے۔
حضرت زین العابدینؒ روزانہ ایک ہزار رکعت پڑھتے تھے۔ تہجد کبھی سفر یا حضر میں ناغہ

6). Another "buzurg" prayed for 12 days with one wudu and did not lie down for 15 years! (Fadha'il Namaaz, p. 64/62)

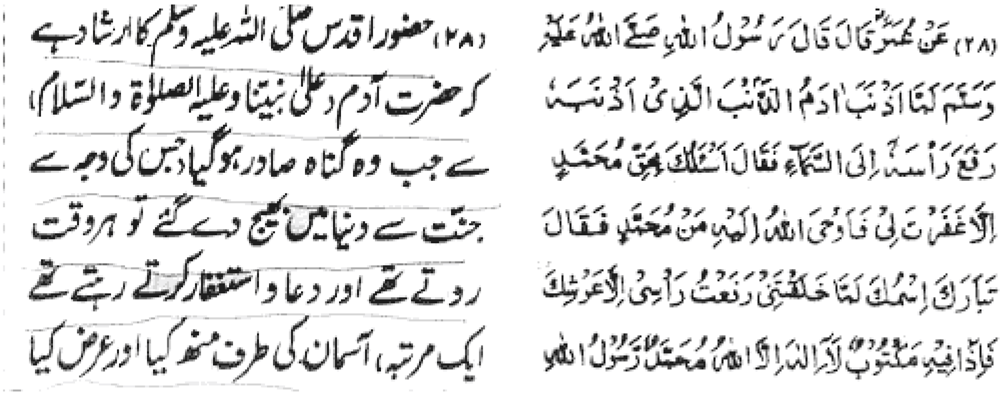
ایک سید صاحبؒ کا قصہ لکھا ہے کہ بارہ دن تک ایک ہی وضو سے ساری نمازیں پڑھیں
اور پندرہ برس مسلسل لیٹنے کی نوبت نہیں آئی۔ کئی کئی دن ایسے گذر جاتے کہ کوئی چیز چکھنے
کی نوبت نہ آتی تھی۔

2). The aqeedah of Unsanctioned Tawassul and Shirk of Du'a in Fadha'il 'A'maal.

The author of Fadha'il 'A'maal, Muhammad Zakaria Kandalvi borrowed the aqeedah of Tawassul with the auliya from his Sufi Shaikhs such as Ashraf Ali Thanvi, Muhajir Makki etc. and brings it into the ranks of the Muslims. But he must have faced a problem He could not shamelessly say,"Make so and so as your intermediary and ask Allah" So he goes by the following deceit. This will be really an eye opener how the Sufi masters deceive the unsuspecting masses

The Shi'a 'Aqeedah: (About Muhammad Tabtabaee) "His day and night activities in the field of knowledge did not stop him from paying respects to, and asking help from, the Prophet and his family; and for all his success he considered himself obliged to these great personalities." (Shi'a by Muhammad Husain Tabtabaee, publishers note)

Page 96/94, Fadha'il Dhikr, Fadha'il 'A'maal



(۲۸) عن عمر رضی اللہ عنہ قال قال رسول اللہ صلی اللہ علیہ
وسلم لما اذنب آدم الذنب الذی اذنبہ
رفع رأسہ الی السماء فقال اسئلک بحق محمد
الا غفرت لی فاوحی اللہ الیہ من محمد فقال
تبارک اسمک لما خلقتنی رفعت رأسی الی عرشک
فاذا فیہ مکتوب لا الٰہ الا اللہ محمد رسول اللہ

(۲۸) حضور اقدس صلی اللہ علیہ وسلم کا ارشاد ہے
کہ حضرت آدم (علی نبینا وعلیہ الصلوٰۃ والسلام)
سے جب وہ گناہ صادر ہو گیا جس کی وجہ سے
جنت سے دنیا میں بھیج دیے گئے تو ہر وقت
روتے تھے اور دعا و استغفار کرتے رہتے تھے
ایک مرتبہ، آسمان کی طرف منہ کیا اور عرض کیا

ذکر ٩٥ فضائل

تعلمت انه ليس احد اعظم عندك قدرا
عمن جعلت اسمه مع اسمك فاوحى الله اليه
يا آدم انه آخر النبيين من ذريتك ولولا هو
ما خلقتك اخرجه الطبراني في الصغير والحاكم
وابو نعيم والبيهقي كلاهما في الدلائل وابن
عساكر في الدر وفي مجمع الزوائد رواه الطبراني
في الاوسط والصغير وفيه من لم اعرفهم قلت
ويؤيده الآخر الحديث المشهور لولاك لما خلقت
الافلاك، قال القاري في الموضوعات الكبير
موضوع لكن معناه صحيح وفي التشرف معناه
ثابت ويؤيد الاول ما ورد في غير رواية
من انه مكتوب على العرش واوراق الجنة

یا اللہ محمد صلی اللہ علیہ وسلم کے وسیلے سے تجھ
سے مغفرت چاہتا ہوں وحی نازل ہوئی کہ محمد
کون ہیں (جن کے واسطے سے تم نے استغفار کی)
عرض کیا کہ جب آپ نے مجھے پیدا کیا تھا تو
میں نے عرش پر لکھا ہوا دیکھا تھا لا الٰہ الا اللہ
محمد رسول اللہ تو میں سمجھ گیا تھا کہ محمد صلی اللہ
علیہ وسلم سے اونچی ہستی کوئی نہیں ہے جن کا نام
تم نے اپنے نام کے ساتھ رکھا وحی نازل ہوئی کہ
وہ خاتم النبیین ہیں تمہاری اولاد میں سے ہیں
لیکن وہ نہ ہوتے تو تم بھی پیدا نہ کئے جاتے۔
(ف) حضرت آدم علیٰ نبینا وعلیہ الصلوٰۃ والسلام نے
اس وقت کیا کیا دعائیں کیں اور کس کس

The "Holy Huzoor" said: "When Adam sinned and was expelled out of Jannah, he used to cry all the time and pray for forgiveness. One time he looked towards the heavens and said, "O Allah! I ask for your forgiveness by the wasila of Muhammad." Revelation came down upon him and it was asked, "Who is Muhammad (with whom you have used wasila and asked for forgiveness?)" Adam replied, "When you created me, I saw it was written on the Arsh "There is none worthy of worship except Allah and Muhammad is His Messenger. So I understood that who could be greater than Muhammad whose name you have added to your name." It was said to him, "He is the seal of the Prophets and is among your sons and had he been not created you would have also not been created."

The clever deceit that Kandalvi employs is that in the Arabic text of the hadith in Fadha'il 'A'maal, the words "Mawdooh" (fabricated) are clearly written but Kandalvi chooses not to translate them! He goes on mentioning the virtues of the hadiths! Allahu Akbar! How could he have missed that? And where exactly is the meaning of this tawassul of Adam (alaihis-salaam) through Mohammad (sallallaahu alaihi wasallam) established, and where are the hadeeths that establish this meaning, if this is the only hadeeth in which it is mentioned, and which itself is fabricated – such that Kandalvi quotes al-Qaaree, ascribing to him the saying that the meaning of the hadeeth is correct?! The reality is that Kandalvi is ignorant of the narrations, and is ignorant of what is weak and fabricated from what is authentic, but he quotes what he wishes, and what is in agreement with Sufism and

elements of the Baatini aqeedah – while not caring for the authenticity of what he narrates.

Ali (radiallaahu) narratad, "The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire". And Abdullaah Ibn az-Zubair said, "I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narrations) from so and so?" Az-Zubair replied. l was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hell-fire". And Salamah narrates, "I heard the Prophet saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire." And Anas narrates, "The fact which stops me from narrating a great number of Hadiths to you is that the Prophet said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire." And all of these ahaadeeth are narrated in al-Bukhari's Saheeh, Kitaab ul-Ilm (nos. 106-109).

So what fact is it that has not stopped al-Kandalvi from ascribing fabricated lies to the Prophet (sallallaahu alaihi wasallam) and presenting them to the people, without explaining their status in the language of his people?

It will be only further proof to report the few lines of Shirk laced poetry of the greats of Deobandh.

The "Allahmah" Ashraf Ali Thanvi writes in Manaajaat Maqbool:

"By your honour and might
For the sake of your Prophet and His family
For the sake of your Prophet O God
Whose name is Muhammad Mustafaa
For the sake of Hadhrat Moosa O Generous One
Who is your Prophet and your Kaleem."

And Haji Imdadullah Muhajir Makki writes on p.84 in Shamaaim Amdaadiya:

"Today there is only the support of your essence in this world
Nothing is requested from others besides you
Rather the day comes about when Allah destines
Holding your bosom I would say
O Shah Noor it is time for help"

Kandalvi, not to be outdone by his Shaikhs in "virtue" composes some very poetry of Kufr himself and is available for free viewing at the end of Volume I of Fadha'il 'A'maal. The following are addressed to the Messenger of Allah (sallalahu alaihi wasallam)

"I am bad, I am evil, I am a sinner

but I am yours
Your dog even finds my name repulsive
but the attachment of your name to mine
has bestowed my honour
You are the best of creation
I am worst of ignorants
You are the master of the two worlds
and I am the lowly servant
If you don't ask us then who will"
Who except you is our protector"
With fear is my boat of hope alive
that my name be counted amongst the dogs of Madinah!"

And this is no surprise that when Kandalvi ends volume I of Fadha'il 'A'maal he supplicates to Allah to forgive any mistakes that he might have made by the virtue of the Prophet!

And they claim to be the callers to Allah and His deen! What can be greater lie than this

Verily Allah has said in the Qur'an (meaning of which):

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Surah Al A'raaf. V: 180)

"He is Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone." (Surah Ghafir. V:65)

"And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners" (Surah Yunus. V: 18)

One incident in Fadha'il 'A'maal does have a ring of truth to it

On page 45/42, Fadha'il Dhikr, Fadha'il 'A'maal, Vol I

حضرت جنیدؒ سے نقل کیا گیا ہے کہ انھوں نے ایک
مرتبہ خواب میں شیطان کو بالکل ننگا دیکھا انھوں نے فرمایا تجھے شرم نہیں آتی کہ آدمیوں کے
سامنے ننگا ہوتا ہے وہ کہنے لگا کہ یہ کوئی آدمی ہیں آدمی وہ ہیں جو شونیزیہ کی مسجد میں بیٹھے ہیں۔
جنھوں نے میرے بدن کو دبلا کر دیا اور میرے جگر کے کباب کر دیے حضرت جنیدؒ فرماتے ہیں کہ میں
شونیزیہ کی مسجد میں گیا میں نے دیکھا کہ چند حضرات گھٹنوں پر سر رکھے ہوئے مراقبہ میں مشغول ہیں
جب انھوں نے مجھے دیکھا تو کہنے لگے کہ خبیث کی باتوں سے کہیں دھوکہ میں نہ پڑجانا سوحیؒ سے بھی
اس کے قریب ہی نقل کیا گیا ہے۔ انھوں نے شیطان کو ننگا دیکھا انھوں نے کہا تجھے آدمیوں کے
درمیان اس طرح چلتے شرم نہیں آتی کہنے لگا خدا کی قسم یہ آدمی نہیں اگر یہ آدمی ہوتے تو میں ان کے ساتھ
اس طرح نہ کھیلتا جس طرح لڑکے گیند سے کھیلتے ہیں آدمی وہ لوگ ہیں جنھوں نے میرے بدن

فضائل ذکر ۴۲

کو بیمار کر دیا اور صوفیہ کی جماعت کی طرف اشارہ کیا

It is reported from Junaid that he saw the Shaitaan completely naked in his dream and told him, "Have you no shame that you roam among men naked?" The Shaitaan replied, "These are no men. Indeed men are they in Masjid of Shuwaizia who have thinned my body and have made Kabab out of my liver" Hadhrat Junaid said, "I went to the Masjid of Shuwaizia and saw that few hadhrats were sitting with their knees between their legs busy in dhikr (should be understood as Sufi wird). When they saw me they said that do not be deceived by the saying of that Khabeeth (i.e the Shaitaan).

(Kandalvi continues):

[3] It has also been reported from Suhi that he saw the Shaitaan completely naked (please note that this is no dream) and told him that have you no shame to wander naked amongst men? The Shaitaan replied that these are not men and had they been men I would not have been able to play with them like a boy plays with a ball. Indeed men are they who have plagued my body (i.e stripped me) and he pointed to the Jamaat of the Sufis

Despite the obsession with nakedness, the Shirk of knowledge attributed to the Pirs and obvious lies, we will have to congratulate Kandalvi that in 1000 pages he has at least reported one truth. The truth being that only a liar like the Shaitaan will attest to the great virtue of the Sufis

We know that the attestation of the Iman of the companions of the Messenger of Allah (sallalahu alaihi wasallam) came down from the heavens. The goodness of only the first three generations was told to us by al Mustafa (sallalahu alaihi wasallam). And now we also know who is the patron of the Sufis and Jamaat Tableegh

The obsession of the Sufis with nakedness and lewd acts is not something new. It was this perversion that one of their Imams used to address the public naked from the pulpit. And the depraved acts that Sufi masters performed with animals in public is too graphic to be mentioned (For further reading refer to Sh. Muhammad ibn Hadee's book: "The reality of Sufism" available from www.salafibookstore.com) for more ludicrous stories and insults to the intellect.

3). The 'Aqeedah of the inner meaning of the Qur'an

Another evil 'Aqeedah that the Raafidee Shi'a' hold is that the Qur'an has an inner meaning which can be understood only by their elite. So we have the following lies fabricated by one of their Dajjals – Muhammad Husain Tabtabee who was a great scholar of their evil. He writes on page. 96 of his Book "Shi'a":

"The Prophet, who is the divinely appointed teacher of the Qur'an says: "The Quran has a beautiful interior and profound exterior."" He has also said, "The Quran has an inner dimension up to seven inner dimensions." Also, in the sayings of the Imams there are numerous references to the inner aspect of the Quran."

Again on page 99:

"The whole of Quran possesses the sense of Ta'wil, of esoteric meaning, which cannot be comprehended directly through human thought alone. Only the Prophets and pure among the saints of God who are free from the dross of human imperfection can contemplate these meanings while living on the present plane of existence. On the Day of Resurrection the ta'wil of the Quran will be revealed to everyone."

So, Ibn Arabee, the evil Sufi goes about compiling his own Tafsir of the Quran called "Tafseerul Baatin" since he held the belief, just like the Raafidees, that every ayah of the Quran had an inner meaning.

So is the Jamaat Tableegh any different?

Kandalvi writes on page 68/67, Fadha'il Dhikr, Fadha'il 'A'maal Vol I:

بشیخ علوان حموی جو ایک متبحر عالم اور مفتی اور مدرس
تھے سید صاحب کی خدمت میں حاضر ہوئے اور سید صاحب کی ان پر خصوصی توجہ ہوئی تو ان کو سارے
مشاغل درس تدریس فتوی وغیرہ سے روکدیا اور سارا وقت ذکر میں مشغول کردیا۔ عوام کا تو کام ہی
اعتراض اور گالیاں دینا ہے۔ لوگوں نے بڑا شور مچایا کہ شیخ کے منافع سے دنیا کو محروم کردیا اور شیخ کو
ضائع کردیا وغیرہ وغیرہ کچھ دنوں بعد سید صاحب کو معلوم ہوا کہ شیخ کسی وقت کلام اللہ کی تلاوت
کرتے ہیں۔ سید صاحب نے اس کو بھی منع کردیا تو پھر تو پوچھنا ہی کیا۔ سید صاحب پر زندیقی اور
بد دینی کا الزام لگنے لگا۔ لیکن چند ہی روز کے بعد شیخ پر ذکر کا اثر ہوگیا اور دل رنگ گیا تو سید
صاحبؒ نے فرمایا کہ اب تلاوت شروع کردو کلام پاک جو کھولا تو ہر ہر لفظ پر وہ علوم و معارف کھلے
کہ پوچھنا ہی کیا ہے۔ سید صاحبؒ نے فرمایا کہ میں نے خدانخواستہ تلاوت کو منع نہیں کیا تھا بلکہ اس چیز
کو پیدا کرنا چاہتا تھا۔

"Sh. Aluwan Hammoody was a great scholar and mufti and teacher. He entered into the service of Syed Sahab(?) and Syed Sahab noticed him carefully.He stopped him (Hammoody) from giving fatawa and holding circles and busied him with dhikr. The people have a habit of cursing and objecting. The people raised hue and cry about the world being deprived of the benefit (of Sh. Hammoody). After a few days Syed Sahab came to know that the Shaikh was reciting the Quran. So Syed Sahab also stopped this. So the fatwa of Zindeeq and deviant was labeled on Syed Sahab. After a few days, the affect of dhikr showed of the Shaikh (i.e. Hammoody) with which the heart became colourful. So Syed Sahab instructed him to recite the Quran. So when he (i.e Hammoody) opened the Quran, at every word the knowledge of its hidden meaning burst out. Syed Sahab says that I did not intend to stop him from reciting the Quran but wanted to give rise to this (i.e the hidden meaning)."

Shiaism and Sufism at its peek in Fadha'il 'A'maal! And we seek refuge in Allah the Most High.

My noble brother, may Allah have mercy on us, these are the teachings of Shirk and Sufism and Raafidee Shi'a by the wholesale that is being propagated in Fadha'il 'A'maal for the last 80 years. Indeed hundreds of such books occupy the bookshelves of the Scholars of Deobandh and they hold it with great reverance

And the purpose of this paper is to expose Jamaat Tableegh and their innovations which they are trying to sneak into the ranks of unsuspecting Muslims. By Allah the Most Powerful, their deviation and heresy has no bounds. The scheme formulated by Muhammad Zakaria Kandalvi and his likes 80 years ago has been retarding the pure

spiritual growth of the Ummah in the lines of the teachings of the Salaf. We don't intend to curse anyone but our only call is to read this, verify it, leave the Tableeghi Jamaat and return to the aqeedah and manhaj of the Salaf for all goodness is there and everything else is deviation and destruction

May Allah the Most High bless His Noble Messenger, his noble family and the companions. To Allah we all belong and to Him is our return

The Slave of Allah
Abu Muawiya

Morning of Rajab 19, 1422H
October 6, 2001